833 /174 cont./ Such a person is kept isolated from attempts
789 which are applied to make the marriage a success nonetheless.
683 In view of the fact, however, that one can never be sure that a certain individual has not uttered a spell against the prospering of the marriage partners, one never hears of stronger reactions, such as the meting out of punishment.

833 Even though it is accepted of a man or woman that he
832 (she) does not want to have any sexual intercourse with his (her) spouse, one does not simply rest satisfied with this situation. After the actual wedding feast is /175/ over, one searches for ritual in order even yet to bring about the desired result.

In addition to many well-known and easily observable traits, the ritual generally has details which differ with every individual who performs it. These details need not be apparent. What makes the ritual a success in a certain case may be present precisely in the nonobservable details. It is never possible to know beforehand which detail it is that will bring success.

Different people accordingly test their powers in a case where the marriage partners are not good together. The ex-Imam of Borongloë was successful a number of times, after others had failed, when a few years after the marriage was concluded, he repeated the Moslem rite. This is called "marrying anew" (nikka' poleang). This ritual was unknown in a number of regions in South Celebes. Personal initiative in clearly observable ritual matters is to be found here.

585 The wedding festival consists of a multiple ritual of which the subordinate elements are performed over a period of time from 3 to 14 days and in a more or less fixed sequence.

Several actions that are forbidden in everyday life are here performed for the first time, surrounded as they are by ritual. As such we should mention the first touch of the woman by the man, the first meal together, being bathed together, and wearing a single sarong together. The older